A breife recan-
tacion of maystres Milla,
And howe she acculeth
the slouthfulnesse of
her Chapleyns,
With her lamentable
departyng vnto
her Father
the Pope.
1.5 4.8.

✠

Euery tre that my heauenly
Father hath not planted
shall be plucked vp by
the rotes.
Mathew the.xv.

✠

17137

The preface to the reader.

A.S.I.M.S.D.F.

BE thou not moued gen= tyll Reader bycause that I haue not obserued ỹ due order of a Recantacion, for it is not onely a recantacion, but also an accusacion or complaynte of the slouthfulnes of her Chaplaynes that haue so longe tyme disceyued her, and borne her in hande that she had al her powre of the scripture, and now in tyme of nede neuer one of them will stande to the proufe of it, but lette it passe as thoughe they had neuer ben cō= sentynge to the same as thou mayste more playnly perceyue in readynge the booke.

Fare well the .i. of June.

By me. I. M.

BE it knowen vnto all men, that I maistres Milla a woman of notable fame, haue regned aboue .iij. C. yeares. And haue ben estemed all that tyme as a goddes, whiche coulde delyuer soules from hell and purgatorye. The which beynge now truely tryed and duely approued by the scripture to be contrarye, I am constrayned and also inforsed, to resorte hyther at this present tyme for to Recante, reuoke, & vtterly to denye all the forsayd powre and authoryte. To thentente that the people maye leaue all suche vayne hope, and blynde truste as they haue hadde in me. It is not vnknowne gentyll audyence that it hath ben thought, yea and faythfully beleaued that I descended from christe and his disciples, and is thought so stylle vnto many. But I shall (god wyllynge) or I make an ende, so opyn the matter, that they shall konw from

whēs I came & for what cause I was creared. And bycause ẏ my chapleyns wolde nedes haue me to be ẏ supper of the lorde, and nowe wyll not stande to the proufe of it. I shall also shew howe farre I dyffer from the true supper of the lorde and wyll playnely proue that I haue none affynite at all therwith. Notwithstādyng, I haue both taught and faythfully beleued the same myselfe by the false parswasion of my crafty chaleyns, whiche continually kept me blynde with Hoc est enim corpus meum. And for the mōre suraunce anorned and decked me with patches and peces of the Gospell and Pystell. Wherwith they myght also blynd the people, in so moche that I thought my selfe chackmate with god almyghty, and euen as good as the seconde parson in trinite. Whiche false and blynde errōur I vtterly forsake and deny here before you all. Confessyng that I haue none such power nor aucthoryte neyther from

God nor his diſciples. Nor had no be-
gynynge of them. For truly I had my
begynnyng of my father the pope whyle
che begate me of dame Auaritia. And
I had alſo many goodlye Chyldren by
hym and his cardinalles, as miſſa pro
defunctis, miſſa pro pluuia, maſſe de
nomine Jeſu, miſſa de ſancta trinitate
and alſo one called maſſe of Scala celi
whyche was of more powre and vertue
then all the reſt, for as my Chapleyns
ſayd ſhe wolde not ſtycke to Scale the
walles of heuen, that they were not ta
kyn inquirye whom ſhe brought, ney-
ther was there any condempned into
hell ỹ ſhe coulde not fetche out yf they
frendes were able to purchaſe her, the
which I confeſſe is but a fantaſye and
deme of theyr owne inuẽtiõ. For yf a
ny ſuche powre had ben graunted vn-
to me or to my doughter, then had the
bloud of Chriſt ben ſhed in vayne. And
moreouer they wolde make Chriſte a
very fole to come downe from the heye

throne of god his father, for to be whyp
ped scourged, yea and suffer most cruell
death, to saue mannes soule from hell:
and yf it myght be bought for a lytell
money. But truely neyther I, nor my
doughters, haue any such poure to fetch
any soule from hell. Yea I feare me ra-
ther lest we haue sent thousandes thy-
ther. But yf we haue, they belyke to be
there a good whyle or euer we fetche
them out. Nether dyd my father beget
me for any suche purpose, for this cause
onelye was I created that by me they
myght maynteyne theyr honoure. And
that by the meanes of me they myghte
increase theyr ryches, and fyll theyr co-
fers, and by me syr Jhoñ lacklatyne
that coulde do nothynge but mumble
vp matens, synge a masse was had in
asmoche reputacion as a ryght honest
and wel lerned man. And heare I do cō
fesse that I haue ben a very pyckpurse
yea and worse then a pickpurse, for I
haue ben euen a stronge thefe and a
robber

robber of all nacions. I spared nether kynge ne prynce ryche ne poore, but I and my doughters, with my brother dirige wolde haue a sayeng with them and in this poynte onely I folowed the Scripture, in that I had no respect of parsons so that they broughte money, but yf they broughte none they were lyke to go vniustyfyed home, for the whiche thyng I repente me nowe. But (as I haue promysed) I wyll nowe in fewe wordes declare how far I dyffer from the true supper of the Lorde in so moch that you shal well perceyue that I haue none affinite therwith we rede in the scrypture. Luke xxij. That christ the nyghte he was betrayed as he sat at supper with the. xij. Toke bread and gaue thankes gaue it to his discyples sayinge, take, eate, this is my body whi che is gyuen for you, but we do not rede in all the scripture that euer he or any of his disciples put on any such masking geare and went vp to an alter and lyf=

ted it ouer his heade. It foloweth in the text after they had supped lykwyse he toke the cup and gaue thankes and gaue it to his disciples, sayinge drynke of this all you, this is the cuppe of the newe Testamente in my bloude which shall be shed for you, but we do not rede that he dronke of all, and blyssed them with the empty cup. Marke well nowe gentle audience howe this geare doth agre. Christ gaue it to his disciples as he sat at supper with thē, but my chapleyns gette them a good waye of to an alter, and eate it vp alone. Christe toke the cup and gaue it to his disciples, but my chapleyns wyll let no body touche the cup, but them selues. Neyther wyll they gyue any man drynke with them. Christe gaue it at supper, but my chapleyns take it to theyr breakfast. Thus maye you se good audience ẏ Christes institucion and theyr ordynaunce, do not onely disagre, but also the one doth playnlye repoungne agaynst the other,

neither

nether can it be any other wyse, seyng that the one came of god, & the other but of man. Wherfore the one must nedes haue an ende, the other must indure for euer, accordynge to this sayinge of christe. Heauen and earth shall perysshe but my worde shall endure for euer. But nowe my chapleyns perceyuynge that they can noo longer mayntayne me with stoute and stoborne wordes. They begyn to be ashamed of my name & call me a sacrifyse, whiche ought to be offred vp for ỹ people, alas good soles, do you yet thynke to blynde men as ye haue done. No now it is perceaued well ynough ỹ Christ offred hym ones for al. And you shal not nede to be ashamed of me for I wyll departe vnto my father the Pope from whense I came. Wherfore I gyue you warnyng euery one to prouyde for hymselfe as well as he can, you maye reade that S. Paule wrought for his lyuyng and yet preached the worde syncerely, and gaue all

men warnynge to be the folowers of hym as he was the folower of Cryste, be not you ashamed therfore to worke for your lyuyng which cannot preach nor wyll take no paynes therin. And thāke your owne pryde and slouthfulnes therof for I assure you there is very fewe whiche wyll be sorye for your mischaunce.

But yet by my trueth it greueth me for olde aquaintans to here my chaplayns go vp & downe weepyng, and waylynge and bytterly lamentyng this my departynge. Alas saye they all wyll to the dyuell, oure confession is almost gone, and our masse wyl away, it was neuer other lyke sens it was laufull for euery Jacke scrapscall to rede the Byble and testamente. Then we myghte be sure that all wolde to nought and that oure craft wolde be perceyued. Auengence of them allsaye they for nowe we that can not preach, must be fayne to worke for our lyuyng, alas syr saythone wyll

it

it not be a straunge syght to se a priest handell a spade, matoke, shouyll, dung forke, or any such byle thynges: which was wont to handell a gylten chalys a fayre masse booke a payre of syluer sences and suche pratye thynges. Well I can not remedy it: Ther is no faulte that they can laye in me for I gaue thē warnynge longe ago and tolde them that I must begone. Wherfore nowe I take my leaue at you all. Fare well gentyll audyence: and I pray you bere me wytnes that I haue here ernestlye reuoked & vtterly denyed all my powre and aucthoryte. Confessynge that it was but a false iuencion of my father, and his successors for lukers sake Fare well my chaplaynes all. I pray you let me not escape out of your memorye. Fare well olde frende fryday, and haue me commendyd vnto your brother saterdaye. Fare well gentyll Jacke of lent, for I thynke you be not readye to go with me. Adue good ymber dayes

and

and commende me to youre cosyn & she wed vns daye for I thinke I shall ouer take our frende rogation dayes. Fare well golden copes & gorgious vestemē tes, for I can carye none of you with me, bycause I go on fote, commende me I pray you, to my trusty seruaūtes the crosse, the cruet, the santus bell, the great belles in the stepyll wt theyr ro= pes, also haue me cōmended to ye masse boke the manuell, with ye procesioners Cōmende me also to my trusty seruaū= tes, the chales the corprace, whiche ne= uer dysceaued me. And haue me cōmended to all the rest as well as thoughe I reher= sed them by name.

Finis.

¶ The .i. day of June by me maistres Missa the oldest doughter vnto the Pope

God saue the Kynge.

1.7137

M., J.